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THE

AMERICAN MISSIONARY.

VOL. XXXIX. JANUARY, 1885. No. 1.

American Missionary Association.

$365,000

NEEDED FOR THE CURRENT YEAR.

Your Committee are convinced that not less than a THOUSAND DOLLARS a day are imperatively demanded to perfect the admirably organized plans of the Association, even for the present, to say nothing of the pressing needs of the early future.—

[FINANCE COMMITTEE'S REPORT ADOPTED BY ANNUAL MEETING AT SALEM.]

THE FIGURES.

Receipts.	Col. and Don.	Estates.	Total.
Oct. 1, 1884, to Nov. 30, 1884	$23,100.63	$1,630.00	$24,730.63
" 1, 1883, to " 30, 1883	26,585.58	3,391.51	29,977.09
Decrease	$3,484.95	$1,761.51	$5,246.46

We ask attention to the above figures. As we began the fiscal year with a debt of thirteen thousand dollars passed over from the year preceding, we must confess that these figures are anything but inspiring. And yet they do inspire us to ask our friends that they think of us and our work kindly and sympathetically. At the time of our Annual Meeting we took down our harps and the strains we sang were joyful; but we are beginning to feel that we may again soon have to search for the willows on which to hang them. We have no reserve fund to fall back upon. Borrow, or let bills matured on the field go unpaid, is our only

PACIFIC SCHOOL OF RELIGION

alternative. We dare not the latter. Our circumstances are peculiar. We are working among a people many of whom are not friendly. We must practice as well as preach. Promises must be kept. Bills must be paid on demand, else our missionaries are involved in unspeakable embarrassment. Thanks to God and our friends this Association has always been able to meet its pecuniary obligations. Our credit is good all over the South. We have been brought into many straits, but they have proved vestibules through which the Lord hath brought us out into a large place. We do not fear. Our faith, many times tried, remains firm. Still we believe that fidelity to the trusts committed to our care makes it obligatory for us to call the attention of our friends to the facts as we pass along, and to invite the helpfulness of their thought and counsel as to what the hour demands.

We venture to re-affirm a suggestion brought out at our recent Annual Meeting. *Cannot our friends in some way enlarge the circle of our supporters?* By spreading information of our work in the circulation of A. M. A. literature, by conversation, by discussion, and by personally championing our cause, they can do this. There is here a tremendous power our friends can use for our help. We do not forget that some are using it. We ask that their tribe may be increased.

Since writing the above we are reminded of the splendid work Rev. Dr. Wm. M. Taylor, Pastor of the New York Broadway Tabernacle, is doing for the parsonage department of our Church Building Society. He goes forth with the God-speed of his congregation (whose parting hand-shake drops into the Society's treasury something like a $4,000 "*we mean it*") to raise money. But he is going to do far more than this. He is going to *make friends* for the cause. He will start new streams. Indeed, it is probable that the immediate gifts, large as they are sure to be, will be small in comparison with the gifts that, as a consequence of his words, in the years to come will flow to the Congregational Union.

Doctor, we know where you can get another engagement.

The AMERICAN MISSIONARY wishes all its readers a Happy New Year. Whatever regrets may look out from the old year, we are sure none will come from the memory of what you have done to help the American Missionary Association. The investments you have made of gifts and prayer and sympathy are in safe keeping. They will pay eternal dividends. They have been placed "where neither moth nor rust doth corrupt and where thieves do not break through nor steal." The new year is a time for planning. The thought will come to many: "I must economize in my expenditures." Let not the knife fall on what you have been doing for the A. M. A. With the remorselessness of a machine our work rolls

on, demanding the constant supply of funds to support it. We stand with our hand upon the lever, but we cannot stop or even curtail our work without sacrificing far more than we could possibly save. The credit of our missionaries is the honor of the Association, and the honor of the Association is the honor of its friends. We appeal to you, let no tarnish come upon that honor. Let the beginning of the New Year witness the vow that at whatever points economy must be practiced in 1885, it shall not be in your gifts to the A. M. A.

We are glad to record that a goodly number of responses have come to our request for subscriptions for THE AMERICAN MISSIONARY. It is only fifty cents a year. Treasurer Hubbard says "the polls are still open." Send on your ballots in the form of subscriptions. One dollar answers for two years.

FORM OF BALLOT.

H. W. HUBBARD, *Esq., Treasurer,*
56 *Reade Street, New York.*

Enclosed, please find Fifty Cents, subscription for THE AMERICAN MISSIONARY *for the year* 1885.

Sign with your Name and Address.

We are not afraid of a heavy vote. Roll up the majority.

We devote this number largely to the papers and addresses given at Salem in connection with our Woman's Bureau. They are well worthy of thoughtful perusal, and will be found valuable to preserve for reference or to bring out in missionary meetings. Don't overlook Dr. Merriman's admirable address on Missionary Motives.

Secretary Powell's paper on Missionary Zeal, read at Salem and published in the November number, has been issued as a pamphlet and will be furnished on application to any who may desire.

We understand that arrangements have been made for the transportation of eleven hundred colored farm hands from the South to California. It is designed that these colored laborers shall supplant Chinese labor. The agent says that last spring he transported three hundred colored men from Tennessee, and the plan proved a success. The firm for which he is agent has 600,000 acres of land and employs 1,500 Chinamen. These he is replacing with colored men. The agent claims that the movement promises great success, and that he expects to receive orders for the colonization of 10,000 colored people this winter. We do not know whereunto this thing may grow. It may come to something or nothing. But the colored people are so numerous that an exodus not reaching hundreds

of thousands suggests nothing as to essential modifications of plans or efforts on their behalf. We chronicle the fact as indicating a movement that may yet have importance.

OUR THANKSGIVING IN ATLANTA.

REV. J. E. ROY, D. D.

The First and the University Churches united in using the Thanksgiving occasion for the dedication of the Chapel of Stone Hall. The room was beautifully decorated with the cereals and with the fruits of the season and with the ever gracious evergreens. Prof. T. N. Chase read a paper that gave something of a history of Mrs. Valeria G. Stone's scheme of benefaction, by which the sum of $150,000 was given to the work of the A. M. A., of which $50,000 came to Atlanta to build a wing upon the Girls' Hall and to erect the grand pile of Stone Hall. Supt. Roy set in contrast the jubilation of these Thanksgivings down South with the Jeremiads of his Thanksgiving sermons in Chicago for the five years before the war as he contemplated the giant striding of the Slave Oligarchy over the liberties of the nation. He also made it an especial occasion for thanksgiving that the entire South, through its secular and religious press, and by its Governors, U. S. Senators and leading men, had put upon record a pledge that the negroes should be protected in all their rights. Perhaps the Divine wisdom would set the South and the North to vieing as to which should do the most for the securing of the negro's rights. God requires that justice shall be done by both parties, and he will not let us alone until that *is* secured. At any rate, this scheme of Christian education will go on; these devoted teachers have come to stay.

Prof. Crogman, an alumnus of the University, and a teacher in the Clark M. E. University of Atlanta, followed in a strain of manly elocution and sentiment. He expressed his opinion on the moot question by the story of two birds singing on the fence, one saying, "I love—I love;" the other responding, "Show it—show it." Rev. Mr. Carter, pastor of the Friendship Church (Baptist) took up the theme in no hopeful strain, referring to a colored Federal office-holder of this city, who had recently been responding to some speeches of political magnates as though the colored people were to find their best support from the Southern folks, and intimating that he and other such men were talking thus only to secure official favor from the dominant party, in which they were doomed to ignominious disappointment. Rev. E. Kent, as was fitting for a true Yankee, brought out the connection between this occasion and its New England prototype. Our people, as also true Yankees by adoption, have come to cling tenaciously to the day and its observance. Rev. Prof. C. W. Francis, pastor of the University Church, offered the prayer of dedication, consecrating the chapel to the uses of Christian worship and of Christian education.

BENEFACTIONS.

Princeton College has just received a gift of $60,000 to endow a chair in the art department.

Hon. Donald A. Smith, of Canada, has given $50,000 to the McGill University in Montreal for the endowment of a woman's college in affiliation with that institution.

Mrs. Helen C. Knowles, of Worcester, Mass., has given $10,000 to the Trustees of Ripon College with a pledge of $10,000 more within two years. The gift is for the endowment of the President's chair.

Davison brothers have given $10,000 in aid of an academy at Pattersonville, Iowa.

The late Hon. Francis B. Hayes, of Boston, left $10,000 to the Scientific School of Dartmouth College, $10,000 for the library of Harvard College, and $10,000 for Berwick Academy, Me.

The magnificent bequest of $50,000 for a gymnasium at Phillips Exeter Academy by the late Dr. Francis P. Hurd, of Boston, makes the benefiting boys believe that it is better to be heard than seen, sometimes.

The will of Mrs. Augusta M. Huntington, formerly Mrs. Shumway, gives $300,000 in trust to Bishop Whipple, of Minnesota, and directs that $100,000 be applied to the building of Shumway Hall on the Shattuck School grounds at Faribault, Minn., and $50,000 for its endowment for the education of boys. Another $100,000 is for the erection of Johnston Hall, in memory of her father, in Seabury. The Divinity School of the same place receives an endowment of $50,000 to assist the students.

The Trustees of the College of Physicians and Surgeons have received from Wm. H. Vanderbilt $500,000 as a building fund. A site, including 29 city lots at Sixty-eighth and Sixty-ninth streets and Tenth avenue, has been purchased, and it is understood that building operations will be begun at an early day.

The A. M. A. needs imperatively $25,000 *for a new dormitory building at Austin, Texas.*

GENERAL NOTES.

AFRICA.

—The Academy of Sciences, of Berlin, has intrusted Dr. Schweinfurth with a mission in Central Africa. The point where he will touch the African continent is not yet indicated.

—Mr. Stevenson, of Glasgow, has generously offered to construct a railway at his own expense along by the rapids of the Chiré, between the Indian Ocean and Nyassa, to facilitate the transport of merchandise when navigation is hindered.

UJIJI, IN CENTRAL AFRICA.

—Monseigneur Livinhac, apostolic vicar of the Victoria-Nyanza, has taken to the Algerian Mission House five young negroes, from seven to twelve years old, from the region between Tanganyika and the coast of Zanzibar. They will be brought up at the Apostolic Institute at Malta where twenty of their brothers from equatorial Africa have already received an education.

—Rev. William Taylor, in a recent interview with a *Tribune* reporter, said that forty missionaries were soon to sail for Africa. The expedition will be composed of men and women, who will go to the Tushelange country, five degrees south of the equator, to attempt to Christianize the natives of that recently explored territory. Their work is purely a labor of love, and they will depend upon the productions of African soil for subsistence. Friends furnished the money needed for the passage and outfit of these missionaries.

—The Twenty-third Street Tabernacle, of which Rev. A. B. Simpson is pastor, has sent five missionaries to labor on the Congo. This church is undenominational, and these missionaries have all been the outgrowth of its work in the city. The party will remain several weeks in London, and will then start for Cabinda, on the north side of the mouth of the Congo River in Africa.

—The Baptist Missionary *Herald*, of London, reports the death of Mr. Craven, senior missionary of the Livingstone Inland Mission, at Cabinda, on the coast, whither he had gone for his health; and also the death of Mr. Mims, at the Congo Mission, the engineer who recently went out to assist in the construction and working of the *Peace*.

—The scramble which is taking place for African territory has been illustrated in *The Pall Mall Gazette* by a map of the coast line from Morocco to Cape Colony. Out of 7,000 miles of littoral (the extent of the West Coast) Europe has already appropriated 4,450 miles, besides other tracts claimed twice over by Germany and the Cape Colony. Of these Britain claims 1,940 miles; France, 1,155; Germany, 730; Portugal, 800; and Spain, 35; while 2,590 miles at present remain independent, or are under international auspices. Clearly, if disastrous complications are to be averted, such a mutual understanding as the Conference recently held in Berlin reached will be of the utmost importance.

THE INDIANS.

—The Supreme Court of the United States has decided, Judge Gray giv- the opinion, that an Indian is not a citizen, and has no standing in the courts of the United States.

—Agent Llewellyn, of the Apache Indians, makes mention of a fixed law among that tribe, to the effect that a son-in-law and a mother-in-law must never visit each other, or see each other, if it can possibly be

avoided. He expresses some uncertainty as to whether the law is in the direction of civilization.

—Mr. McGillycuddy, the agent of the Sioux at Pine Ridge, Dak., says: "When I assumed charge of this agency in 1879, the entire duty of the agent was to act as a sort of national poormaster, and deal out rations. Since then the Indians have begun farming, erected 625 houses, engaged 500 wagons in freighting, built 135 miles of telegraph line, raised 1,500 head of cattle, employed 40 mowing machines in putting up hay, kept a saw, shingle, planing and corn mill going, and advanced in every respect in civilization, thereby necessitating an increased force of skilled white employés and instructors."

—The New York *Tribune* in a recent number asserts that the only change which commends itself to reason is one which shall simply put the Indian on an exact level with the rest of the nation. Let him become a citizen, put him under American law, give him the protection and, when necessary, the punishment of a white man. Hold him to all a citizen's responsibilities, make him earn his own living, give him so much land as he can cultivate, and no more; and if he has in him the elements of survival and success, this system will prove his calibre. If, on the other hand, he cannot hold his own, let him sink and go out as the failures in civilization do.

—The status of school work among Indians, exclusive of the five civilized tribes, can best be shown by the following comparative statement:

FROM REPORT COMMISSIONER INDIAN AFFAIRS.

Items.	1883.	1884.	Increase.
Training schools, Carlisle, Forest Grove, etc	3	6	3
Pupils in training schools	610	1,195	585
Boarding schools on or near reservations	79	83	4
Pupils in such schools	4,407	5,034	627
Children placed in various schools through the country	122	579	457
Day schools	117	128	11
Total number of day pupils	5,102	5,186	84
Total number of boarding pupils	5,139	6,808	1,669

Of the above, 142 boarding pupils and 1,056 day pupils are in New York; the day pupils attend the 30 public schools which the State of New York provides for her Indian population.

BUREAU OF WOMAN'S WORK.

MISS D. E. EMERSON, SECRETARY.

At our recent annual meeting at Salem, Mass., Thursday, Oct. 23d, was counted a day for the Bureau of Woman's Work, as the special reports and papers were to be given in the general meeting in the afternoon. A meeting of the ladies alone was called at the usual morning prayer hour (8:30) in the chapel of the Tabernacle church. The large and appreciative audience testified to the interest in woman's work and was an inspiration to all, heart responding to heart, as with the report from each missionary field earnest prayer was offered for the blessing of God upon the work.

Mrs. Steele, of Chattanooga, Tenn., who gave a most interesting account of her encouragements and trials in missionary effort, was followed by Miss Yeomans, of Talladega, Ala., with incidents illustrating the difficulties to be overcome by the colored people resulting now in success, and now in disappointment, to both the helper and the helped. Miss Irvine, of Oahe, Dak., by her simple and earnest recital of experience on the Indian field, touched all with warm desire to have part in this important work.

Miss Emerson, the Secretary, spoke of the encouragement and help she had found in the sympathy and support extended by ladies at home to those in the field, and the interest that every one should take in helping forward so important a work. By request, Mrs. Richardson, of Chelsea, Mass., then explained the method of work in the mission society of which she is president. Those present will not soon forget her added words of Christian exhortation, quickening every heart to new consecration and diligence in Christian work. As with prayer and song the audience dispersed, it was with the feeling expressed by many: "This fellowship meeting is *the* meeting."

The afternoon session was attended by an audience of gentlemen as well as ladies, that crowded the church to its utmost capacity, and the attention was held unflaggingly, notwithstanding the difficulty at times in hearing all the papers. We give below as full extracts as space will permit.

EXTRACT FROM PAPER BY DR. ROY.

The first Woman's Missionary Bureau dates back of the modern era of missions; and, indeed, back of the Acts of the Apostles. It was set up in the early part of the ministry of Jesus in Galilee, and here is the record of it in Luke' Gospel (viii., 1–3): "And it came to pass afterward that he went throughout every

city and village preaching and showing the glad tidings of the kingdom of God, and the twelve were with him. And certain women, Mary, called Magdalene, and Joanna, the wife of Chusa, Herod's steward, and Susanna, and many others, ministered unto *them* [New Ver.] of their substance." How were these missionaries to be subsisted? Here were our Lord and the twelve, traveling on foot from town to town, and, as is likely, holding their evangelistic meetings every day. Our Lord did not feed His company by miracle; He did not command stones to be made bread. These Christian women had thoughtfully set themselves to aid in this matter. It seems that they had formed a Circle as an auxiliary to the Saviour's Missionary Society, and the object of their Branch was to minister of service and of substance. They were evidently of the well-to-do class, as they had "substance" to draw from. And there were not a few of them, but Mary and Joanna and Susanna and *many others.* The emphatic thing in this history is that these women were associated for service, and that they *ministered of their substance.* Quite likely these and the "many" not only drew from their own purses, but called upon other sisters to enter into this fellowship of giving. And so that was a great service rendered to the Gospel, as it began to be preached; and the Saviour accepted it as such in an unhesitating way, proving thereby His confidence in the purity and the faithfulness of these Galilean friends.

And it seems to have been a *continuous* service, one that lasted through the Saviour's ministry; for it was upon the occasion of His last Passover at Jerusalem that they followed Jesus and His company up from Galilee to minister unto them. So, when the dear body was laid in the tomb of Joseph, the women came with their prepared spices and ointments to anoint Him. And when the Penticost had come, that world's missionary prayer meeting, these same women, and Mary, the mother of Jesus, were there. It was but natural that this continuous woman's organization should merge itself in the grand penticostal evangelism.

Are not our Woman's Bureaus and Boards of the present time the veritable successors of that original auxiliary, which had the benediction of the Saviour's approval and participation? Are not the women of these now ministering of service and of substance to the Lord Jesus just as much as did those of Galilee? By their prayers, their sisterly attentions, their letters of sympathy, their material offerings in behalf of the brethren and sisters of our Lord in foreign parts, or among the lowly poor of the four races who dwell in our own land, are they not following the common Master and His disciples, and ministering unto them as really as though they had been walking with them over the hills of Galilee? And surely nothing can more gratify and inspire these women in their special missionary work than to feel assured that the Saviour does thus approve and accept their loving ministry of service and of substance.

EXTRACT FROM REPORT OF MISS EMERSON.

The American Missionary Association, having in charge missions for the Indians and Chinese, yet finds its principal work in the South. Always the friend of the slave, it stood ready at the door of emancipation to enter upon its work for those who had suffered from the evils of centuries of bondage, and in this work it met at the outset—the wreck of womanhood.

Since the character and condition of the woman governs the advancement of any people, does not the hope of the South, and possibly of our whole land, lie in the elevation of the women who yet suffer from this heritage of degradation and vice? So thought the American Missionary Association twenty years ago, when,

with its Bureau of Woman's Work practically organized, though as a *silent partner*, it sent out its five hundred lady missionaries in one year on their errand of mercy to those in darkness. The experience of those twenty years has not only deepened the conviction of the need, and shed light upon methods of work, but it has also developed the necessity for the co-operation of the women at home, in helping to sustain missions already established, and to plan for rapid extension to other fields. Hence, the Bureau of Woman's Work is no longer a *silent* partner, but a recognized agency, seeking your aid in meeting the great responsibility before it.

It is the purpose of the Bureau to assume such portions of the work at any mission station as may have direct influence in the training of girls—as *e. g.*, the support of teachers, and of special missionaries in connection with the churches.

You can best judge of the extent of this field by the record of the work of the Association the past year. It has sustained 89 schools, of which 65 are in the South, 9 among the Indians, and 15 among the Chinese in California; and it has had under its care 99 churches, of which 95 are in the South. The total number of workers is 495, of whom about one-half are women.

As in the foreign field, so in this peculiar work, it is found that the most permanent results are secured by gathering the young into Christian schools. The work of the teacher is not supplementary to careful parental training, as in schools to which your own cherished girls have been committed; her responsibility takes wider scope, as she gathers within her influence these worse than homeless ones, and seeks to train them to paths of virtue and intelligent usefulness. All who are brought into these schools do not make brilliant scholars. A few excel; many reach fair attainment and in their turn go out into the country about to share with others the help they have received; many more establish homes, and in their own pure married lives find the domestic happiness of which their parents were deprived.

The most important part of our American Missionary Association work is but half realized by many. The old slavery and anti-slavery struggles, with the terrible war which ended the strife, have passed into history. Our young people who now are filling the ranks in church life and missionary effort do not carry with them the painful memories that bring ever to our remembrance the pitiable condition of the thousands upon thousands of freedmen who by emancipation were thrust helplessly into life and left as foundlings at our doors. Even with many who do remember, there lingers an impression that the response in feeding and clothing, and teaching the alphabet, long ago met the demand. But what are the facts to-day? Will the *young* people note them carefully? The 4,000,000 of freedmen multiplied to 7,000,000 of free people; the mothers born and reared in bondage, with no personal experience of the sanctity of the home—with no home to sanctify—and multitudes with no latent self-respect that would tend to create a home; the children growing up in the midst of ignorance and vice, with generations of superstition and its evils as their heritage. Such is the condition of this people.

Many of the parents realize this, and appeal earnestly for relief for their children—bringing them to our boarding schools, and begging the teachers to take them in charge. All that has been done, or that can be done by public schools and private instruction, to relieve the illiteracy merely, falls far short of the need, for careful training in morals and Christian life is the great purifying influence that is to save this people.

And this is missionary work, and must be done largely by women, moved by Christian sympathy and love—who are willing for Christ's sake and our country's

sake to apply their best talent in this service, in either going or sending until the work is accomplished. It is a slow work with even the most advanced of those who come to us, yet every Christian youth sent out from our training schools becomes a working power, and so the forces multiply.

You can readily infer the demand upon the missionaries in prayerful, painstaking effort that finds in Christian principle the power of continuance in well-doing.

What I have said of this portion of the work is equally applicable to the class known as "Mountain Whites," whose condition is quite as deplorable, and for whom we labor by like methods, multiplying the schools as fast as the funds will allow. Also the work among the Indians, which makes so strong appeal to all Christian hearts.

The year just closed of the Bureau of Woman's Work records some advancement in interest and contributions. The States of Iowa and Wisconsin have by the ladies sustained each one missionary. Illinois, Ohio and Maine, each two missionaries, and the ladies of Vermont assumed the support of a school with two teachers, and a part of the year three. Encouraged by their success and the interest awakened, they have undertaken for the next year the entire cost of the school at McIntosh, Ga., including an addition to the school building. Likewise the Maine ladies, finding it good to be zealously affected in a good cause, have this year assumed the support of their third missionary.

In accordance with a circular which we have recently issued, entitled "A Plan with its Reasons," a system of shares of $20 each is adopted, and societies contributing this amount receive a monthly letter from the field. Already sufficient shares have been taken to sustain a teacher, and so we report, as contributed directly to this department, the support of 12 missionary teachers at a total cost of $4,568.

A liberal response has also been made to our appeal for supplies as furnishing for dormitories, basted work for sewing-rooms, etc.

We acknowledge these facts with gratitude and encouragement. But this is peculiarly a mission for women, and there is a constantly increasing demand for more helpers and new fields. Yet how can we enlarge or even sustain the work already undertaken, except as those who abide at home shall distribute to us the necessary means?

Of those who have this month entered upon a new year of service for the American Missionary Association, about 200 are women, and nearly all are engaged in the direct work of the training of girls. It would require but one $20 "share" from every mission band or sewing society to sustain a goodly number of these missionary teachers, by each of whom a circle of influence is started which well repays sacrifice.

Dear sisters in Christ: We most urgently ask your co-operation and support. What measure of responsibility have we toward relieving the ignorance and vice and heathenism within the borders of our own country? Shall the children and youth be left to the dark and desolate condition of the parents, or shall we who are so greatly favored share with them our blessing, that the glory of God may dwell in our land?

FREEDWOMEN OF THE SOUTH—EXTRACTS.

BY MISS FRANCES YEOMANS.

Perhaps if I tell you what we are doing at Talladega it may be illustrative of what is being done in other schools. First of all, we teach our pupils that cleanliness is next to godliness; the boys must deny themselves tobacco; all are taught personal

cleanliness most thoroughly : their wardrobes are examined, and suitable clothing provided when it is needed—tight lacing and tight shoes prohibited. Then comes the care of their rooms, which must be neat and tidy. They soon learn to bring order out of confusion, and, with very little to do with, give their rooms a cheerful, cosy appearance. The rooms are inspected each day by one of the teachers. Think not it comes easy and natural to them, and requires no patience to teach them ; it is " line upon line, precept upon precept, here a little and there a little." The work must be done over and over again if not satisfactory at first. The drill in the domestic work comes with each day. You would be interested in watching them as they do the dining-room work. Besides this comes the regular, systematic industrial work. The girls are taught to sew and cook, the boys the use of tools, farm work, painting and printing.

All along with this goes the moral and intellectual training. The seed is sown, often in tears, the discouragements are burdensome, the failures many. Often those the most promising, in whom we have the most confidence as being true and reliable, have old habits very difficult to overcome : but we know in whose service we are, and His promises never fail.

We take all possible pains with both boys and girls to teach them what home life is. We make our own rooms as attractive and pleasant as possible with pictures and flowers, simple, but tasty and cheery. We invite the boys and girls to call upon us : when they come we try to teach them many things about home, how important it is that the boys should always be helpful, kind and polite to their sisters and parents, what makes a true gentleman and lady, etc., etc. We soon see the fruit of this labor. The students are more careful of each other's feelings. They show more respect for each other, and are anxious for their rooms to appear brighter, and they try as best they can to brighten them up with a picture or plant. They take more pains and a certain pride in doing well what is required of them to do. The religious work, which is the foundation upon which all other work rests, I must speak of : you know how high the religious standard is of all the schools under the A. M. A. This is first always. When a student comes into school the first question is, Are you a Christian? If not, there is work for some one to do. They must learn that " the fear of the Lord is the beginning of wisdom." They must seek *first* the kingdom of God and his righteousness. Here we have much to contend with. Many of them find it very hard to understand how they can become Christians without passing through strange experiences, weird and unnatural. Those who are Christians when they come to us, but accustomed to worship God in the wild emotional manner of old slave times, we try to show a better way, how they may worship the Father in an intelligent manner. They very soon enjoy worshiping the Lord in the beauty of holiness ; their former mode of worship becomes as distasteful to them as to us.

We have missionary societies and mission bands connected with our church. Into these come the mothers and outside girls, besides our own girls and all the white force of workers. Mothers' meetings are held once a month and are productive of great good. Much time and pains are taken to make these meeting, helpful to the mothers. They are taught how to bring up their children in a Christian manner, and how necessary it is to have God's help in this. Every month the Missionary Society has an afternoon for sewing for the poor and needy. Here these same mothers are brought together again, and taught how to cut and make garments for themselves and families. The monthly meeting, in which both Missionary Society and mission band unite, bring out missionary intelligence and literary exercises of various kinds. We often have health talks—how to care for the body and for the sick.

The wives of the theological students and the older girls who are expecting to go out as teachers and missionaries are here brought forward and made officers of the societies, in order that they may learn how to organize and preside over societies.

Who can estimate the good results which will follow the work done by these wives and teachers, as they go with their husbands to establish homes of their own, and take charge of the churches and schools?

As a result of the instruction and training given in these schools, with the refining and elevating influence which Christian schools always exert, we see many Christian homes springing up around us, from whose altars rise the morning and evening sacrifice as sweet incense to God; fathers, mothers and children all working together, helpful to each other, all anxious to have a part in making *a home;* money is saved to buy land and stock; books and newspapers are found within; often some musical instrument and many comforts. These homes exert a wonderful influence for good upon others, and so the good work goes on. As to church and religious work, nine churches in Alabama have grown out of Talladega College, ministered to by graduates from the college; mission Sabbath-schools have been established and maintained by our students. They often walk miles to their schools. Temperance societies are organized, etc. Our own church meetings are kept alive and warm through the activity of our students. It seems to me we live in a revival state all the year by reason of the personal religious work which is constantly being done by both students and teachers. I could tell you of many precious meetings, of thrilling instances of the presence of the Holy Spirit, showing so plainly that God is no respecter of persons.

All this is encouraging and satisfactory, and we *do* thank God for it. No one can dispute me when I say that the schools of the A. M. A. in the South are doing most excellent work. What I have said of Talladega is true of other schools. All are doing all they can with what they have to do with. Still there are millions in the darkness of ignorance and superstition whom we fail to reach. Much of the good done by the schools is lost for want of home influence.

The great need at present is loving, consecrated Christian women to go among this people and live among them the life of Jesus' love. Let two by two go into all the dark places establishing the Christian home, and making it lovely. We must have those who are willing for Christ's sake to throw themselves right among the people. They cannot live in the homes of this people, there is no place or room for them in their little cabins. They must have plain cottages of their own from which to work. The field is immense, the reward of faithful, prayerful labor is sure. To accomplish all this we must have money, and truly this house to house work and care of girls in boarding schools is woman's work for woman. Now you cannot afford not to have a part in it. Many of you do; cannot you bring others into it? One of the best ways to do this is by giving information to others not interested in the work, because they know nothing of it. Cannot you send to others your American Missionary Magazine, or, better still, visit little churches, and tell them of the work? There are willing hearts and ready hands in the country churches that would be only too glad to work if they knew how.

One other thing you can *all* do—pray for us and our work. If you could hear the students in these schools pray for you, first for the A. M. A., then for its supporters, with an earnestness that shows how grateful they are and that they remember you, and realize from whence cometh their help! If you will pray for us as earnestly as our students pray for you, and as often, the Lord will bless us most abundantly.

THE INDIAN WOMAN—EXTRACTS.

BY MISS SUSAN WEBB.

It is six years this month since I went to Santee to work among the Indians. I was ignorant of everything in regard to the work and people, hardly knowing where Santee was, and knowing far less of the Indians than can any one in this house to-day. But I have now six years of knowledge, six years of rich, happy experience that I would not exchange for any price.

Oh, that I had power to transport you to Santee and to cause vividly and impressively to be brought before you the growth, changes and work in all its details that have been going on there in these six years!

But travel with me for three days and nights half way across our great country until we come to the Missouri River, thirty miles from Yankton, D. T. Before crossing that miserable river to Santee in Nebraska, while driving from the station to the river any stranger's attention would be attracted by a group of very pleasant buildings on a beautiful and sightly eminence in a country of rolling prairie, the hills of which fill one with curiosity to see over them; but many miles might be traveled without this view.

As we came to the group of buildings it seemed almost like a little town, and as such the Indians are proud to speak of it. This little town, as it appears now, consists of twelve buildings—the Mission House, the Dakota Home, Bird's Nest, Chapel and large barn, on one side of the road that leads to the Agency; the Hall, Cottage, blacksmith's shop, shoe shop and carpenter's shop (the two latter combined) on the opposite side. A little back and to one side of these last-named buildings are three little cottages for our married students. The Hall, Cottage, Bird's Nest and Dakota Home are the scholars' boarding homes—the two former for the young men and boys, the two latter for the girls and young ladies. I must not forget the large dining hall, which, in an unfinished state, looms up above all the other buildings. You cannot realize our great need for this hall until I tell you our scholars are coming in so fast that unless it is finished soon we shall have no room for them.

Right here I must give you two little incidents, showing the appreciation the parents feel, and the sacrifices they are willing to make to have their children in school. Last February four little girls came to the Bird's Nest for three years from Oahe, 250 miles above us on the Missouri River. This last September the annual Conference of our Dakota churches met thirty miles from Santee. The parents of these little girls attended it. They wanted to see their children, but they thought about it and concluded they would not go to see them, because, they said, "the children will cry and we can never leave them if they do," so went on their long journey without a sight of their children, who are the sweetest of little girls. Could you have done more for the future good of your children? One morning I had a call from the father of two of our girls who had just put his youngest into the Bird's Nest. He said he was going home, but wanted to say to me before going how happy he felt to have his girls in school learning all the good ways of the white people. He said he was often sad and lonely and wanted to see them, but he remembered how much they were gaining, and was glad, and this man only an Indian and ten or fifteen years ago one of the medicine-men and a heathen. Are we working for nothing? Do not deceive yourselves in the thought that these people do not care for their children; they love them devotedly. Six years ago, of the buildings I have named, only four were built, the Misssion House, the Home, the Chapel, much smaller than now,

and the Hall. The growth of buildings has been accompanied by the growth of scholars in numbers and spiritual, mental and physical progress. The standard of the school is much higher than it used to be ; and we are helped much more by the parents in the discipline and government of the scholars. Formerly running away was quite common, and the scholars were encouraged in it by their people at home and their associates in school ; now it is regarded as a disgrace, and a scholar is made to feel very much ashamed if he does such a thing. The disfavor or disgrace is often punishment enough for such an offense.

The little children are tractable, bright and easily managed ; the older ones are more willful, stubborn and obstinate ; to them law, order and control are most foreign. I often look at my big girls with utter astonishment to see how well they do ; girls who have always had their own way and wandered at their own sweet wills now brought within an inclosure of a few acres, forbidden to go outside without permission. It is no slight change. Only a short time before I came away a girl who had been a homeless wanderer came in the most orderly manner to ask me if she could go and see a friend whose house is just outside the yard. I could not but be impressed with the difference in her life and the change in the school. In the first days of my experience such a girl would have had to have many lessons before she would have learned to ask permission.

A few years ago a girl naturally very stubborn reasoned herself out of such a spell in a most remarkable manner. A piece of work was required of her contrary to her wishes, which was to finish a new dress for Sunday. She went up stairs very much out of sorts, determined not to do what was required of her. While there she looked out of the window and saw a horse on the hill balking ; his master was beating him but he would not move. The sight seemed to bring her to herself, and she burst into loud and repeated laughter. She reasoned, "I am like that horse," gave up her will and went down to her required task.

My days and evenings are often spent in carrying out plans for the social improvement and enjoyment of the older boys and girls. I feel this a very important part of my work as mother to twenty or more young ladies. Any helps to this end, in suggestions, picture-books, stereoscopic views, or games which have been laid away, will be very acceptable.

These young people have no true ideas of pure social intercourse. There is a slyness and sheepishness in all their relations to each other. This is especially true of the girls. To hang their heads and draw their shawls over their faces in the presence of the opposite sex are characteristics as natural to Indian girls as to eat and drink. They are the natural results of their degraded, slavish condition, which will take generations to eradicate. So for an Indian girl to wear a hat means a good deal. We never allow opportunities to slip to instill open gentlemanly treatment on the part of the young men toward the girls.

My work in the Home is an example of life in the various buildings. My day begins at half-past five and ends at ten, often later. It is crowded with constant supervision of the girls in their work and play. I have a very capable Indian girl as assistant ; she is growing in usefulness and is very faithful. The girls do all their own work except washing ; all their sewing with the exception of some clothing sent to us from time to time by kind friends. And I can assure you it always comes most acceptably and bridges over many hurried and destitute places, particularly in the opening of school, when our houses are filling with scholars in need of everything.

The work is divided among the girls and is changed every month. The cook, dining-room girl and bread maker are the early girls ; I have to call them or they would be up too early or late. We breakfast about seven, after which we have

prayers, and then the work must be done up before nine o'clock, when all the scholars are called together for chapel exercises.

At half-past nine come eight or ten girls to be set to work, and kept at work all the morning; the latter is harder than the former. The work consists of sewing, cooking, washing, ironing, mopping or cleaning, as the day may be, each day having its different work, as in every household. In the afternoon these girls are in school and another class are at home for work. School is in session from nine to twelve and from half-past one to half-past four After half-past four is recreation time until six, the tea hour. Every evening an hour or more is given to study. So our days are full for teachers and scholars, without mentioning the many interruptions of missionary work outside of our school. There are always sick to be visited, the dead and dying to be attended to, and numerous calls from the forlorn and aged. We never ignore or slight these interruptions, for they are the links which bind us to this people and give us access to their hearts. In many of these calls I often wish I might have the outgrown, half-worn and laid-aside garments of babies, children and older persons, which accumulate in many households. I pity the very old ones; their begging for a little tea or sugar or an old dress does not seem out of order, for they have had hard lives and have no place or consideration at home.

Wednesday afternoon is our Woman's Missionary Prayer and Sewing Meeting. Our women at Santee raised eighty dollars this last year to help on the work among the wilder and more heathen tribes.

There is a Woman's Society connected with each of our Dakota Churches, and this last year they have raised over four hundred dollars for native mission churches and helpers, only one hundred dollars less than has been raised for similar purposes by the Ladies' Circles connected with the white churches in Dakota Territory.

The growth of many of these women in their Christian lives is very marked, as I have seen them in these six years, and these meetings are one means of growth.

That this steady drill tells, that progress is made and true characters are being formed, may be shown in the following simple incident:

The little girls in the Bird's Nest are given, with particular explanation, some very short text each morning or week to help them to be good. One morning a little girl found her work a burden and felt inclined to shirk, when her text came to her rescue and she went cheerfully about her task, repeating, "Even Christ pleased not himself."

When I meet Eastern friends and strangers, many of them so ignorant, indifferent and not disposed to believe any good of Indians, expressing a fear of them and disgust at the thought of being brought in contact with them, the faces, lives and progress of my dark-skinned friends come before me and I feel sad; and yet I am very glad and thankful for the few kind friends who have helped so bravely in the darker days. How impressively is stamped on my mind the face of that sad and heart-broken Ponca Indian as he told his pitiful story of the nice church school and homes they once had, and how he was beginning to believe in a God and Father when the white man drove them away and took all their good things from them, adding in a discouraged tone, "I don't believe in a God now." Was it not enough to shatter any one's faith in the white man's God?

But my story is endless; so with a few words in regard to our needs I will leave it, trusting you have heard enough to desire to adopt in your Sunday-schools and Societies Miss Emerson's plan for shares in support of teachers, and so to receive a monthly letter from the field.

Our needs are those of constantly replenishing a large household in utensils, clothing and food. Besides these common, every day needs, in order to keep up our school and furnish useful occupations for our pupils, we always have a few special wants. At present a large one seems to be a printing-office for our paper and to furnish another trade to our boys.

In closing this little sketch of my experience, it gives me pleasure to express the gratitude and satisfaction I feel every day in being allowed to be one of the workers in this branch of God's vineyard. Many speak of it as a self-denying work; but I often wonder if there is something wrong about me or my field that I do not feel it to be more of a sacrifice.

To the young ladies especially I cannot forbear speaking of the joy and blessedness of having a mission in life, a part to do in lifting up God's poor degraded sons and daughters. How much of such work there is to be done everywhere! Are you doing all you can? Are you denying yourselves in order to do? We need more workers at home as well as more in mission fields, and more money to work with. We are thankful for all that has been done; but oh, how much more might be done!

THE MOUNTAIN WHITES OF THE SOUTH—EXTRACTS.

BY MRS. A. A. MYERS.

This mountain region embraces a section of country 500 by 200 miles, beginning in Virginia and reaching into Alabama, and contains over 2,000,000 people. These people are largely Republicans, were loyal to the Union, and furnished many soldiers to the Federal armies. They often imperiled their own lives to protect our Yankee boys.

More than half of the adult population cannot read and write. The free school is a child of recent birth, and is yet hardly able to stand on its feet. They have from three to five months' school during the year. The districts are large—five or six miles in diameter. The school-houses are the merest log-cabins, with puncheon benches without backs or desks. Some have windows, some have a log displaced to admit light, while others depend on the low doorway to give them light and ventilation. The teachers, most of them brought up in these wilds, have had little chance for culture, and cannot be expected to impart what they do not possess. Still, they make a show of wisdom which commands the respect of their pupils. One of them was heard to say, the other day: "Now, children, c, a, l, f don't spell calf nor călf, but *cowf*."

Prof. W. has called on many of the schools in our county this fall, and he found to his encouragement, that those teachers who have been in our schools were adapting themselves readily to more modern ways of instructing, and in some cases they add Sunday-school work to their other duties. Berea also gives us valuable aid in this direction by the teachers she sends among us.

The question sometimes arises, Why do you call this white mountain work? Is it restricted to the whites? I answer, no. It is, however, essentially white work, for there are very few colored people in the mountains. Of the few that were owned as slaves, most have drifted into the towns, where they can secure labor; so the colored population is very small, unless some manufacturing interests draw them together.

You ask if there is prejudice against them? Yes, by some. Ignorance fosters prejudice. Our State laws shut them out of our free schools and from voting in school matters. But the veriest Bourbons among us admit that it is only a question of time, and that God's truth is marching on, and, do or say what they will, they are powerless to stay its advance. We are glad to report that some have progressed

far enough to say, My children can go to school, even if you do admit the colored, so long as they are not in actual attendance. Others a little farther to the front say, My children can go to school with little niggers, but they can't go with big ones; while many of our best citizens stand up boldly for the school, and promise their patronage and support irrespective of color or race. On the whole we are much encouraged with our work. It is yet but a *little* leaven compared to the whole lump, and we are all the time tempted to go far beyond our strength, for the work accumulates and the needs of the people press sore upon us. There are now seven associated workers in Kentucky and Tennessee. We have twelve Sunday-schools more or less under our control, so we reach over a thousand children. Indeed the hearts of the children seem turned toward us.

The mountain women deserve as much commiseration as any class of people living. They are uncomplaining, hard-working creatures. Their lives are one monotonous round. The men have their court days, and ride to the county seats by hundreds. They seek for office and ride for weeks to electioneer for themselves, but the women have no rest from their treadmill. They do much of the drudgery on the farms, besides the scanty care they bestow on their homes—if such places can be called homes—and raise large families. Think of a woman giving birth to seventeen, nineteen—twenty-four children, living in homes you would not use for barns; without any tender nursing; with less care than you would bestow upon your stock. What chance has she, if she had the ability, to attend to her children's mental and moral training?

They are left to amuse themselves, and listen to idle men bragging how they can "drop their man every time." They drink in these tales of brutality, mistaking them for chivalry, till their chief desire is to become the posssessor of a revolver. Do you wonder that in a few years the mother has to say, "Oh, dear! my boy has killed a man; I'm so afraid they'll shoot him"? Is her case any the less pitiable because she sees only the selfish side and his personal danger, and is blind to his horrible crime?

Is it any wonder that H. V. Redpath, in carefully collecting statistics, finds that there are more homicides reported in Kentucky in six days than happened in the State of Vermont in eight years? That in a single county in Kentucky, with few if any foreign-born residents, there were more murders than in the whole State of Massachusetts during the two years referred to? Breathitt County has no foreign-born residents. Last fall a friend of ours had occasion to ride through the country; he was assured by the best citizens that it was not safe for a man to be on the streets after dark.

Whether this people shall arise to a level with the rest of our country depends largely upon our efforts. Christian education is their only hope. They have laws enough and good enough. What they need is a sentiment to enforce the law. Until this can be brought about, murder and bloodshed will be carried on under the name of JUSTIFIABLE homicide. Bishop Smith says: "There seems little hope of making headway against this system—for it is a system with a public feeling behind it—which exists to-day as it did forty years ago. All classes—men of family, of position and of standing in the churches—when they sit on juries, look at a case entirely from the standpoint of their early training, and the verdict justifiable homicide is brought in in cases which, by us of the North, would be considered cold-blooded murder.

We are not the least disheartened with our work, although it has its discouragements and trials. It is none the less needful, nor any easier, because the people are in a sense to blame for their condition: we cannot say with some, "You ought to let them slide."

What can be done for them? We hold in our own hands the answer to the problem. The children must be brought up differently from their parents. Education and practical religion must be gotten to the masses.

I am sure, if this is done, we are not too sanguine when we say, a better day will dawn for the South, and, when the present generation pass from the stage, a more temperate, humane, and Christianized people will come upon the scene of action.

Time is already effacing the crude letters on the sandstone tablets that mark the resting-place of thirty-two murdered men in one graveyard in an adjoining county. Will not time as effectually efface old habits and prejudices, and blot from memory a murdered past?

We can almost hear the bells ring in unreared steeples, and hear the songs from choirs that are as yet totally oblivious to the spirit of melody, and enter into the *heart* worship of the prayer-meetings that *are to be*, when shall have been fulfilled the prophecy that to the people which sat in darkness and the shadow of death light is sprung up.

ADDRESS OF REV. EDWARD D. EATON.

I do not see how any man can look at the condition of woman in the negro race without deep pity and deep indignation. Respect for womankind flows deeply in the veins of the Anglo-Saxon race. We have enthroned woman as the result of centuries of toil and affection. We feel instinctively that any man who occupies an ignoble relation to womankind is deserving of our fear and of our abhorrence at once; for he is a traitor to our most cherished inheritance and to our fairest hopes.

But if man shall sympathize with the negro woman, what shall woman feel for the negro woman? For what are the associations and surroundings of woman with us? What puts her upon her blessed throne among us? And what does the negro woman not lack of all that she has? Is woman great among us because she is nurtured in the traditions of blessed homes? But there was no home for the slave woman; there was but the quarters; and to-day the toiler for the negro is astonished to see how the negro woman, when her work is done, will lock her door and go out to herd with other women upon the street, because not yet has she learned the meaning of home, and what home is, and should be to her. Is woman delightful in the home because of the thousand amenities that have gathered about domestic life? But in the slave time each woman had her own separate work to do, and the woman who worked afield knew no more of household cares than you and I know about raising cotton. It is out of these homes the negro woman goes to-day.

Is woman among us buttressed about by the high chivalry and by the high expectation of the race? But there is no expectation for the negro woman. She is believed to cherish no high and noble aspiration.

Is woman blessed in the love of the home? But what love has the negro woman known? In place of the angel of love, how often has there whispered to her ear the devil of lust! And the negro woman married to her negro husband experiences the fact even that he regards her as under eternal obligation because he has married her, and now she owes to him a support and a home, and he may go forth to his clubs and his lodges, his excursions, his drinking, and his smoking, and leave her to expect it to be her duty to wash, or hoe cotton, that she may support her lord. We heard on Tuesday night that the gospel of Christ is the bond of the family, but in Southern society we find a faith in Christ which will excommuni-

cate a man for going to our A. M. A. prayer meeting, but regards domestic infidelity as a peccadillo. "If the light that is in thee be darkness how great is that darkness."

And yet in negro woman, oppressed, thus encompassed by sorrow and darkness, there is that yearning and that desire, that infinite longing for that which is blessed and best.

Not long ago, at Fisk University, I met in the home of one of the Faculty the girl who is supported by the contributions of the Girls' Mission Circle of my church, and she was asked to sing for us, and, standing there in her simple and noble girlhood, with folded hands, with a rich and clear voice, she sung the words of our own beloved national poet,

"How often, O how often,
In the days that had gone by,
I had stood on that bridge at midnight
And gazed on that wave and sky.

"How often, O how often,
I had wished that the ebbing tide
Would bear me away on its bosom,
O'er the ocean wild and wide,

"For my heart was hot and restless,
And my life was full of care,
And the burden laid upon me
Seemed greater than I could bear."

It seemed to me that she was singing for the dumb millions of her sisters who have stood with the sky black above them, and have seen the tide rush past, the tide of good sweeping on to a sea of blessing to which they could not attain, the tide of evil which with beating hearts they had watched until they had been tempted to fling themselves in and be engulfed forever. Is it not these things that appeal to the heart of the Christian woman? Does not Christian woman feel for these sisters of hers? The gospel of Christ has freed the Christian woman so that now she need not spend her life merely in that heroic enduring which seems like an invincible law of nature in woman's life, but she can put forth her life and energy. Christian women are Christian missionaries, and Christian women are enduring all hardness as Christian missionaries, and so history repeats itself; and if we wonder at Biandina, whose name stands out in the early annals of Christian martyrdom, tossed upon the horns of wild beasts, and still preserving her courage, shall we not still more admire these women who have gone forth to help these colored sisters, and who have been gored by the horns of insult and menace, and who have endured, not the few days that Blandina endured, but, lo, these twenty years they have fought their good fight, and continue to this day.

I would lay, for a moment, upon the hearts of the young women of the North, their privilege with regard to these their colored sisters. God gives you a work to do for them. No one else can do it for them as you can do it. Is it not true that there is in many a cultured circle, where women are finely educated, a growing disrelish for life, a gnawing discontent, and desire to find some larger career? You know how Sir Launcelot went forth in his pride to find the Holy Grail, how he sought from land to land and found it not, and at last coming home, humble and poor and destitute, his heart was touched by the cry of the leper by the roadside, and he shared his last crust with him; he stooped down and broke the ice from the river to give him a drink from his wooden bowl; and how, straightway, the Lord stood up and said to him that he had found that which he had sought through all these many years. Who gives himself, with his alms, feeds three, himself, his hungering neighbor and his Lord. And shall not our Christian women

find their true emancipation in giving themselves for the emancipation of these sisters? And, if they cannot go to them, in devoting to them, not forty-two cents a year, but the richness of their treasure, that each one of them may take by the hand some one of these young sisters and put her in these schools, where they may come in contact with these devoted workers, where they see, for the first time, what Christian womanhood is, where they learn what it is to be trained in body and mind.

General Armstrong says that when a young colored girl in one of our schools was reproved for not sweeping well, she replied, "You can't get clean corners and algebra into the same nigger;" but it has been found possible in these schools of ours, and as the process goes on, cleanliness and industry go with the graces of the mind and heart, which together have made the women of the North so noble and glorious in the home and out of the home. That is a work that every one of our young ladies may and must take upon her heart.

And then there are many ladies who have had the cares of life, and whose sons and daughters are now trained happily, and they are free from those duties that have so engrossed them, and now they say, "I am almost useless in the world." Oh, not so. There are your thousands, your hundreds of thousands of sisters who are toiling with none of the advantages you have had in caring for your beloved child. When the sailor gets the cargo safely into port and is sitting down at ease and in joy, if he hears the signal gun, if he sees a vessel in distress in the offing, how he rushes to the shore, how he plunges in the surf, that so he may bring his brother to the same safety that he has attained. So you desire that your sisters in the storm and stress of their circumstances may be helped and brought to port. And then there are some of you, are there not, who have chambers of your soul that have been filled with music and joy by the presence of beloved ones, and those chambers now are closed and sealed because the beloved presence has gone forth from them. Oh, shall you keep thus the treasure of your souls sealed, or will you open these chambers and invite into the affection and care of your souls those sisters of yours who are of the Lord's own poor, and whom he himself would lead by the hand to you that you may take them, aye, may go to them in their lowly and squalid homes, and may teach them how to sew, and how to make children's garments, and how to heal the simple maladies of the household, and how to make home a place of comfort and joy in which the husband shall honor and revere his wife.

A woman not unknown to you, I think, for her Christian public services, a few years since was watching by the bedside of her little son, whose life was ebbing away, and she, slipping down from the sick room, thought she might hastily gather a few flowers to cheer him, and the little man, looking at his mother through the window, caught sight of her at her work of love, and as she mounted the stairs again he called down, thrusting away the hand of death that was clutching his throat, "Mother, come up and show your treasures." And now, after these years, she seems in her quiet hours to hear that voice from those celestial heights where now he walks saying to her in that same clear and joyous voice, "Mother, come up and show your treasures," and she wonders if the boy, after these years of heavenly schooling, will be satisfied with the few things she has culled to show him. Blessed joy, sisters and mothers of our Christian land, if, when you are called up, you may show to those dear ones gone before, to Him to whom you owe your Christian womanhood, the treasures you have gathered among these, God's poor.

ADDRESS AT THE ANNUAL MEETING.

MISSIONARY MOTIVES.

BY REV. WM. E. MERRIMAN, D. D.

In the world of business there is at present a very sensitive interest in the question of new motors. There are those who think that steam itself is likely to be superseded, that there lies just beyond the advance of the discoverer a new power in electricity, which shall presently be employed to supersede steam, and turn all the wheels of our manufacture, and all who are interested in this business are keenly alert to the development of the new mechanical motors.

Now, precisely parallel to this in the mechanical world is our position, as it seems to me, here to-day. Changing only the form of the word very slightly, the contents, the substance of it, being the same. The great question, Mr. Chairman and brethren, before us this morning is the question of Missionary Motives. This is evidently directly in the line of all that has been said this morning. Missionary zeal, zeal that glows, whence comes it but from the great motives underneath? Zeal is not a primary cause, it is only a secondary cause. Back of it lie the great motives from which it itself must spring.

We are led also to the question of motives by the condition of each of our benevolent societies, for it has come to be pretty evident that in the administration of the benevolent and spiritual energy of the church each of these societies has come to its present level of power. This society has all the machinery that it has power to work. It lacks for what has been done this year still some $13,000 or thereabouts, and I think all our benevolent societies, in their practical operations, have really come to the limit of power which has been intrusted to them.

Next we are also brought to look at those great Christian missionary motives by the magnitude of the work that is before us, by the great enlargement of the work brought to our hand, and with which the Church is becoming burdened. The enlargement of opportunity, the fact that now with all mankind for our neighbors, the fact that we can speak almost to the ends of the world, communication is so rapid, and that the whole world is open for evangelical efforts, this great fact and opportunity brings us back to the question of sufficiency of power. Is the power proportionate to the work to be done? Is the power wielded by the society in proportion to the enlargement of the opportunities which God has brought to us in his providence?

We are also brought to the question of motives from another point of view. There are unused resources in the Christian Church. To use the figure with which Brother Powell started out, there is really no lack of coal with which to get up steam. There is material enough; there is an immense amount of idle money now held in Christian hands—held idle, at present perhaps, because the situation of the business world is so precarious, because there is so little commercial trust; held idle for the want of proper business investment. There is a great deal of money in Christian hands which could be spared just as well as not, and far better than not, for Christian work. There is unused money not needed by its owners to-day, waiting for investment in the hands of our people, to give each of our benevolent societies all the money it could use, and the question comes to us, What shall stir this money? Besides we are led to the same question of motives by the fact of the unused talent which there is in the Christian Church. How many young men are there leaving college, graduates of our churches, and how many young women are there who have obtained a college education, or what is nearly equivalent,

who are now looking round for something to do and cannot find anything? Where is the power that shall awaken all this talent and inspire it with the spirit of Jesus Christ, and draw it out in this Christian service that demands it all? There is not a lack of such resources, there is no lack of money, there is no lack of talent in the Christian Church. How important, then, the question of motive?

And now for a moment let me seek to direct your attention to some reinvigoration of the missionary cause, to some lifting of the level of missionary operations by the quickening of Christian motives. For, dear friends, it is a conviction I have reached after very careful thought and deliberation, especially these two years, that missionary operations all around the line are clear up to the level of present acting power. We get about all the money we will get in the present condition. We have got already just about the average amount of talent that we shall get in the present condition. Where, then, are the motives?

There is a class of motives which I may call the danger motives. I wish to allude to them for a moment. They are to be considered. They have a potency with a certain class of minds, with inert minds they have considerable potency. There is danger to our country, danger to our civil institutions, danger to our civilization, of which we boast so much, unless we take up the work which is done by this and kindred societies and prosecute it with great vigor. These are national dangers. The patriot sees their dark forms looming up, casting their shadows clear across the republic. But I have no time to do anything more than suggest these.

Then there is the question of personal danger to the soul, the question of the loss of the soul in the future life. This is no doubt a great motive. It is not, however, for me to speak much on that, because I wish this morning chiefly to direct attention to the other side. I would say in passing, however, that if Christian men do not feel the present lost condition of souls they will not get a very powerful motive to work for the future salvation of souls. Men are lost now. The poor black who has come out from slavery, the poor Chinaman who is groping his way out of paganism, is a lost man now, and if the Christian church does not feel the present lost condition of man, I doubt whether we can very greatly arouse or alarm it by any portraits or prophecies of what their future lost condition may be.

It was said a year or two ago, with reference to some changes of dogmatic statement in theology, that such a change would cut the nerve of missions. I am not a judge whether it would or not. I never had any very great alarm on that score myself, but there are two or three things I can say certainly, that is, that in order to find that nerve in their cutting, in a great many cases they would have to cut much useless adipose. There is some surgery evidently needed around that nerve, which, apparently, runs through some men's hands very near the hard calluses, and if there should be some surgery that would sever the missionary nerve from those hard calluses in the hands we might greatly rejoice in the operation. But now, not to speak any further of dangerous motives, let us apply them as we feel them. Let us feel them to the fullest extent of the truth of Christianity; let us alarm the Church, if we can, in view of them, let us create all the missionary interest we can by those means; but I think after all that the danger motives are always negative motives. There is no great inspiration to missionary service in them. Inspiration to missionary service springs from on high rather than from the depths below—it is the great inspiration of the kingdom of Jesus Christ.

Now, I believe we are coming to a time when we shall find a far greater motive in the simple value of man. The sermon last night confirms my view. We shall come to value man more. We must see the value of man, or we have no basis for

our mission. It was only in the value of man that Christ had a basis and motive for his own mission from the skies. So as we come to see over the middle walls of partition, as we see those walls falling and look more directly at the soul of man, we shall find in this Christian philanthropy a motive that may become a source of great missionary power.

Michael Angelo could see a statue like his colossal statue of David in a rude block of Carrara marble; so, when we can see a seraph in a Digger Indian or a Hottentot or the most degraded barbarian of Africa, or in that black man who has been in the degradation of slavery, when we can see the unborn seraph in that man, we shall feel a quickening of missionary inspiration. But Michael Angelo could see his statue of David in the rude block of marble because he was a sculptor. The common man could not see it; the common man could not eliminate it. Michael Angelo could see it because he looked with the eye of an artist. We shall never see how degraded man can become a seraph until we look through the eyes of the great master-artist of redemption, Jesus Christ. He can see the seraphs in these degraded souls, and when we look through his eyes with the movement of his heart, we can see them too.

But further, I believe that the great source of missionary power, and, if I might call it so, revived missionary power in these times, is found in the design of Jesus Christ as that design appears in his person and in his personal history. If I am right in this statement, our revival of power is not to come from a Christianity which has been subjected to metaphysical processes to prepare it for preaching among men. I would rather have it for missionary inspiration at home and for missionary labor abroad, without having been subjected to these processes. Christ is Christianity. It is all in him; it is all in his person. It was all born in the incarnation. It all shines out of the life of Christ. Its benevolence comes to its climax in his death, and its earthly prophecy comes to its climax in his resurrection from the dead. There will be a revival of missionary power, then, in closer attachment to the person of Jesus Christ on the part of the church. Oh, if we knew who he is! If we knew the King in his Kingdom! If we could get a glimpse of the King as he is himself, and take the view without any deflected or reflected light, just as it comes from the face of Christ, there would be a new inspiration of missionary power.

But now I have only time to call your attention to the fact that the question of motives is not a question of *making* power. The questions of motors among men is not a question of making any power; it is all in nature. You cannot go outside of this realm of nature to import into it any additional mechanical power. It is all here; and so it is with this kingdom, the power is all here. It is a simple question of getting at it; it is a simple question of getting under it; it is a simple question of subjecting our souls to its mighty movement. There is in Jesus Christ, I believe, a power which the Christian church has never yet realized, and I find the evidence of this in the simple language of the Scriptures: "All power is given unto me." We have got a little, utilized a little, a little that seems very little in comparison with the whole. And where is the rest of it? Oh, my brethren, there is a great, if I may use the term, *latent* power in Jesus Christ which the Church has not adequately felt, and if it gets that it will have power that will be equal to all opportunities of God's providence, and that will move the kingdom on to keep pace with the movements of the ages. There is a power in Christ, I believe, which, so far as the activities of the church are concerned, is still in reserve; and, which is only the same thing from a different point of view; there is a power in the Holy Spirit, which has never yet been used. It has been wonderfully employed here and there in special times and

places; Pentecost, the city of Bristol when Wesley preached there, the Sandwich Islands, perhaps here and there a local church, and here and there for a time a province, but there is still a power back, of the same kind, adequate to serve the church in a conquest of the whole world.

And now to the practical question, Are we in connection with the power? What is the use of machinery if it is away from the waterfall, away from the engine? For I believe we shall find that whenever we have come to the limit of our available pecuniary resources, and the limit of our available workers, then we are up about to the limit of the present available spiritual power of the Church. So the practical question comes, Will the Church lay hold on the adequate power? It is my conviction that there will be necessarily Church revivals of great power before there will be any very marked steps of advance, that is, advance on a higher level. I have no doubt there will be a kind of natural growth in the present order of things; but only when the Church of Christ feels anew the personal power of Christ only when that mighty movement goes through her heart that comes from the energy of the Holy Spirit, is she made adequate for the work that God has laid upon her.

CHILDREN'S PAGE.

NELLIE'S EXPERIENCE IN A MISSION BAND.

BY EMMA L. BURNETT.

As Nellie was passing out of the Sunday school room, one day, she heard her name called in excited tones, and turning she saw a group of the girls gathered around Mrs. Arthurs, all talking very eagerly. They beckoned to her; and as she approached, two or three of them exclaimed, "You'll be a member, won't you?" and, "We want you to join. Now, don't say no."

"Be a member of what? join what?" asked Nellie. "I don't know what you are talking about."

"About forming a mission band," said one. "We are going to meet and have missionary talks and essays, and give so much money a month, and have a president and secretary, and support a Bible reader or something. It will be just elegant! You tell her about it, Mrs. Arthurs."

"We want to organize a young ladies' mission band in our church, such as exist in many other churches. I hope every young lady in this church will become a member of our band. I know, Nellie, we can count on you."

"Oh! Mrs. Arthurs!" exclaimed Nellie. "What is the use of *my* joining? What can *I* do? I have no money to give, and couldn't—no, *indeed*, I couldn't—read or pray, and I wouldn't for the world be secretary or treasurer, or on a committee, or *anything*, you know."

"But," urged one of the girls, "you could come to the meetings and listen, and then you could sing—"

"No," interrupted Nellie; "I can't sing a bit, and I can't do anything else; so there's no use in my joining."

"Nellie," said Mrs. Arthurs, "I want you to promise me one thing, and that is that you will not, at the outstart, declare so positively that you can't and won't do anything. By doing so you make it hard for yourself in the future. Your feeling about this matter may change very much after a while, and you may be just as anxious to work for the Master as you are now anxious to avoid working."

"Oh! I didn't mean that," Nellie exclaimed, much shocked. "Of course, I want to do all I can—that is, in most ways—I mean. I'm perfectly willing to do some kinds of work, but not everything."

"Do you remember," asked Mrs. Arthurs, "how Caleb followed the Lord?"

"Caleb followed the Lord *wholly*," Nellie answered hesitatingly. "But you know, Mrs. Arthurs, I didn't mean to say I wouldn't do what I could; but there are some things I can't do."

Nellie went to the first meeting. She was not offered any office nor called out of obscurity in any way, but she heard so much that interested her about heathen countries, and how missionaries live and work there, that, when "I love to tell the story," and "The whole wide world for Jesus" were sung, she could not refrain from joining in most heartily. She put her name on the roll of the society, and regularly attended the meetings. Her mother and aunts paid her for making fancy little things for them, and in this way she was able to meet her monthly dues.

After they had held a few meetings Mrs. Arthurs said to her one day, "I want you to read a piece of poetry at our next meeting."

"Oh! Mrs. Arthurs," Nellie began, "indeed I can't do that—"

"I know you can, Nellie, if you will," said Mrs. Arthurs; "it is just seven short verses"—showing her the poem—"and I ask you to read it because you have such a clear voice and speak so distinctly."

Nellie knew she could do it, and that she ought to; so she consented, and although her heart beat very fast and her voice trembled at first, she read it beautifully.

The next thing she was asked to do was to prepare and read a paper about India.

"Oh!" she exclaimed, "I can *never* do that! I don't know anything about India."

"Well," said Mrs. Arthurs, "this will be a good chance for you to find out something about it."

"But I don't know how to find out."

Mrs. Arthurs referred her to several books. Nellie set to work—one thing suggesting another,—and so delightful did she find this way of reading that for a whole month she never looked at a single novel; nor even had time to open *The Century*. "I never knew so much about any country in my life," she said.

After she had written it all out nicely and submitted it to Mrs. Arthurs' inspection, that lady said it was very good indeed, but entirely too long.

"It would take nearly all the afternoon to read it," she said "and it ought not to occupy more than twenty minutes. You must boil it down."

"I don't see what I can leave out," said Nellie.

With Mrs. Arthurs' aid the paper was cut down to a proper length, and when Nellie read it in the meeting the girls said it was "perfectly splendid."

Pretty soon Nellie became so much interested in mission work that she ceased to make objections when asked to take part in the exercises, and was just as willing and eager to do anything at all as she was backward at first. When sent as a delegate to the Presbyterian Society to give a little report of the Band she went without hesitation, and when the secretary of the Band was obliged to leave them, Nellie not only made no objections, but was proud to be elected in her place.

—*Abridged from Early Dew.*

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Stafford. Mrs. Thomas H. Thresher... 5 00
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Thompsonville. Dea. Horace K. Brainerd's S. S. Class, in First Presb. Ch., *for Student Aid, Straight U*..... 40 00
Unionville. First Ch. of Christ..... 25 13
Westbrook. Cong. Ch. and Soc..... 59 13
Westford. Cong. Ch..... 4 58
Winchester. Cong Ch..... 8 02
Windsor. Cong. Ch..... 70 00
——. "Friends," 18, *for Student Aid;* "Friends," 15, *for Furnishing Room, Williamsburg, Ky*..... 33 00
By C. B. Rice, Treas. Talladega College, *for Student Aid:* Kensington Cong. Ch., 25; New London, Mrs. Dr. McEwen, Bbl. of C.
$1,328 56

LEGACY.

Ansonia. Estate of J. H. Bartholomew, by Arthur H. Bartholomew, Ex..... 400 00
$1,728 56

NEW YORK, $2,183.73.

Albany. H. A. Homes..... 5 00
Antwerp. First Cong. Ch..... 43 00
Bangor. Cong. Ch., 10, *for Student Aid, Fisk U.*, incorrectly ack. in Nov. number from Maine.
Brooklyn. Julius Davenport..... 400 00
Cortland. "Friends," by Miss M. A. Kinney, *for Memphis, Tenn*..... 15 00
Deansville. "L."..... 5 00
Deer River. Cong. Ch..... 7 00
Ithaca. First Cong. Ch. Sab. Sch., *for Student Aid, Talladega C*..... 25 00
Lisle. Cong. Ch..... 7 00
Livonia. Young Ladies' Miss'y Soc., *for Student Aid, Atlanta U*..... 10 00
Lockport. First Cong. Ch., *for Student Aid, Talladega C*..... 14 00
Malone. Cong. Ch..... 39 30
Marion. Cong. Ch., "Harvest Home".. 13 00
Mexico. A. & C. Wheeler..... 2 00
Middletown. Sam'l Ayres..... 1 00
New York. S. T. Gordon (of which 125 for *Theo. Dept., Howard U.*), 325; Gen'l Clinton B. Fisk, 30, to const. MISS MARY E. EDWARDS L. M.; "Result of attending meeting at Salem," 3..... 358 00
New York. Presbyterian Board of Missions, *for Santee Agency, Neb*..... 231 53
New York. Rev. D. Stuart Dodge, *for Student Aid, Talladega C*..... 100 00
New York. Woman's Home Miss'y Union, by Mrs. L. H. Cobb, Treas., *for Missionary, Tougaloo, Miss*..... 33 50
New York. Mrs. Augusta Phelps, *for Student Aid, Straight U*..... 5 00
Newark Valley. Cong. Ch..... 26 90
Penn Yan. Chas. C. Sheppard..... 150 00
Port Leyden. Cong. Ch..... 3 50
Ransomville. John Powley..... 5 00
Saratoga Springs. Mrs. R. F. Wheeler.. 5 00
Saugerties. Cong. Ch..... 22 50
Smyrna. Sab. Sch. Miss'y Soc., First Cong. Ch. (50 of which *for Tougaloo U*..... 150 00
Utica. Arthur D. Whittemore, *for Indian M*..... 5 00
West Chazy. Rev. L. Prindle..... 1 50
——. "A Friend"..... 500 00

NEW JERSEY, $11.50.

Elizabeth. Cong. Sab. Sch..... $6 50
Paterson. Auburn St. Cong. Sab. Sch., *for Student Aid, Atlanta U.*..... 5 00

PENNSYLVANIA, $1,012.00.

Allegheny. Plymouth Cong. Ch..... 12 00

LEGACY.

Philadelphia. Estate of Dea. James Smith, by Frank P. Pendleton, Ex.... 1,000 00

$1,012 00

OHIO, $320.70.

Birmingham. Cong. Ch..... 1 50
Braceville. "S. P. I." 1 00
Cincinnati. Vine St. Cong. Ch., $51.16, to const. MARY R. WEBB L. M.; Rev. J. A. Allen, 50c..... 51 66
Cleveland. Jennings Av. Cong. Ch..... 25 00
Cleveland. Young People's Miss'y Soc., for *Student Aid, Talladega C*..... 15 00
Columbus. Woman's H. and F. Miss'y Soc. of Eastwood Cong. Ch..... 2 00
Columbus. Mrs. Jos. Quinn, Jr., *for Woman's Bureau* 3 00
Florence. Cong. Ch..... 3 50
Hudson. Cong. Ch..... 30 00
Kelloggsville. Mrs. P. F. Kellogg..... 2 00
Mallet Creek. Mrs. Dr. Bingham..... 5 00
Oberlin. Ladies Soc. of Second Cong. Ch., *for Missionary, Atlanta, Ga*..... 75 00
Oberlin. "Friends," *for Student Aid, Williamsburg, Ky* 2 00
Oberlin. Mrs. C. R. Commons 1 00
Saybrook. Wm. C Sexton..... 1 50
South Ridge. Mrs U. Haviland 50
Twinsburg. Cong. Sab. Sch., 16; J. R. Parmelee, 1. ..... 17 00
Wakeman. Mrs. M. A. Strong..... 5 00
Weymouth. Cong. Ch. 6 12
Ohio Woman's H. M. Union, by Mrs. William Clayton, Treas.: Alliance, Mrs. J. M. Thomas, 5; Oberlin, Mrs. C. W. Peck, *for Student Aid, Atlanta U.*, 10; Medina, 20; Burton, 20, *for Teacher, Savannah, Ga.*; Painesville, 13; "O. W. H. M. U.," 4.92..... 72 92

ILLINOIS, $602.06.

Atkinson. First Cong. Ch., *for Student Aid, Talladega C*..... 7 50
Chicago. N. E. Cong. Ch., 56.37, and Special Gift, 50; First Cong. Ch., 100.. 206 37
Chicago. E. W. Blatchford and Wife, *for Theo. Dept. Howard U*..... 100 00
Chillicothe. R. W. Gilliam..... 5 00
Creston. Cong. Ch..... 4 88
Galesburg. Mrs. Julia T. Wells..... 25 00
Galva. Ladies Miss'y Soc. of Cong. Ch., *for Student Aid, Fisk U*..... 14 25
Geneseo. Mrs. Nourse, *for Student Aid, Talladega C*..... 70 00
Highland Park. L. S. Bingham..... 1 00
Lee Center. Cong. Ch..... 10 00
Moline. Ladies of First Cong. Ch., 2 Bbls. C., *for Talladega, Ala.* .....
Park Ridge. Cong. Ch..... 14 00
Paxton. Mrs. J. B. Shaw, *for Student Aid, Atlanta U*..... 10 00
Peoria. Rev. A. A. Stevens..... 10 00
Prospect Park. Ladies' Miss'y Soc., *for Missionary, Mobile, Ala*..... 9 00
Rochelle. W. H. Holcomb, *for Student Aid. Fisk U* 50 00
Rockford. "The Rockford Lamplighters," *for Student Aid, Atlanta U*... 21 41
Roscoe. Mrs. Tuttle..... 5 00
Sterling. Cong. Ch 25 00
Thomasboro. "R" 4 00
Waverly. Cong. Sab. Sch..... 9 65

MICHIGAN, $505.52.

Allegan. Mrs. R. E Booth, *for Edward Smith College, Little Rock, Ark*..... 400 00
Almont. Cong. Ch..... 20 25
Alpena. Woman's Miss'y Soc., *for Student Aid, Atlanta U*..... $32 00
Church's Corners. Cornelius Alpaugh.. 1 00
Cooper. Cong. Sab. Sch., *for Student Aid, Fisk U*..... 1 82
East Saginaw. Cong. Sab. Sch., *for Student Aid, Fisk U*..... 25 00
Galesburg. Cong. Ch..... 11 35
Homer. Mrs. Henry Jones and Mrs. C. C. Evarts, Box Papers, etc.; 1.60 *Freight, for Macon, Ga*..... 1 60
Saint Clair. Cong. Ch..... 10 00
Traverse City. Mrs. E. A. Clark..... 1 00
White Cloud. Cong. Ch..... 1 50

MINNESOTA, $127.04.

Detroit. First Cong. Ch..... 2 00
Mantorville. Cong. Ch..... 5 33
Minneapolis. Plymouth Ch..... 28 62
Minneapolis. Busy Gleaners, Plym. Cong. Ch., *for Student Aid, Fisk U*... 15 00
Minneapolis. Mrs. L. W. Hinsdale, *for Student Aid, Talladega C*..... 2 50
Northfield. Ladies' Home Miss'y Soc., *for Student Aid, Talladega C.*, 51.59; Ladies of Cong. Ch., 2 Boxes C., *for Talladega C*..... 51 59
Spring Valley. Cong. Ch..... 22 00

WISCONSIN, $80.36.

Appleton. Miss'y Soc., *Freight, for Talladega, Ala*... 1 00
Brandon. Cong. Sab. Sch., *for Student Aid, Fisk U*..... 6 25
Emerald Grove. Cong. Ch., 8.30; Mrs. M. W. Curtis, 4..... 12 30
Janesville. Cong. Ch..... 30 00
Janesville. Pansy Soc., *for Student Aid, Macon, Ga*..... 3 00
Johnstown. Cong. Ch..... 2 81
Madison. First Cong. Sab. Sch., *for Macon, Ga*..... 25 00

IOWA, $214.11.

Chesterfield. Cong. Ch..... 21 00
Creston. Cong. Sab. Sch..... 4 80
Davenport. Young Ladies' Miss'y Soc., *for Student Aid, Talladega C*..... 25 00
Denmark. Cong. Ch 25 00
Des Moines. Ladies of Plymouth Cong. Ch., 2 Bbls. C., *for Talladega, Ala.*
Durant. Friends..... 2 75
Grinnell. Mrs. J. B. Grinnell, 10; Miss Mary Lombard, 5, *for Student Aid, Talladega C*..... 15 00
McGregor. Ladies Mission Band, Bbl. of Bedding and C., *for New Orleans, La.*
Maquoketa. Cong. Ch. and Sab. Sch.... 10 56
Sioux Rapids. "Mission Helpers," *for Student Aid, Talladega, Ala*..... 5 00
Stacyville. Woman's Miss'y Soc..... 5 00
Tabor. Cong. Ch..... 100 00

KANSAS, $17.74.

Highland. Cong Ch..... 4 00
Topeka. Tuition..... 13 74

NEBRASKA, $50.30.

Lincoln. First Cong. Ch..... 42 30
Nebraska City. Cong. Ch..... 8 00

DAKOTA, $32.49.

Custer. Rev. A. C. Dill..... 5 00
Redfield. Cong. Ch..... 4 00
Yankton. First Cong. Ch 23 49

WASHINGTON TER., $3.00.

New Tacoma. Mrs. E. Taylor. 3 00

KENTUCKY, $134.75.

Lexington. Tuition..... 88 25
Williamsburg. Tuition. 46 50

TENNESSEE, $1,040.28.

Chattanooga. First Cong. Ch., 17; Band of Hope, No. 1, 25	$42 00
Jelico. Tuition	12 50
Knoxville. Second Cong. Ch.	12 00
Memphis. Tuition	240 15
Nashville. Fisk U., Tuition, 728.63; Jackson St. Cong. Ch., 5	733 63

NORTH CAROLINA, $210.90.

McLeansville. Cong. Ch	6 00
Wilmington. Tuition, 194.90; Cong. Ch., 10	204 90

SOUTH CAROLINA, $685.25.

Charleston. Tuition, 670.25; Cong. Ch., 15	685 25

GEORGIA, $678.05.

Atlanta. Storrs Sch., Tuition, 298.25; Rent, 3	301 25
Atlanta. First Cong. Ch	35 00
Macon. Tuition, 142 05; Rent, 8; Capt. W. W. Cairns, Quantity of Magazines.	150 05
Savannah. Tuition, 181.75; Miss E. Santley, 10	191 75

ALABAMA, $198.09.

Anniston. Woman's H. M. Association, *for Indian M*	4 00
Marion. Cong. Ch	13 33
Mobile. Tuition	175 00
Talladega. Cong. Sab. Sch., *for Santee Agency*	$5 76

MISSISSIPPI, $303.65.

Tougaloo. Tuition	303 65

LOUISIANA, $275.00.

New Orleans. Tuition, 266; S. T. Le., 9.	275 00

TEXAS, $151.00.

Austin. Tuition	151 00

INCOMES, $712.50.

Avery Fund, *for Mendi Mission*	500 00
Haley Scholarship Fund, *for Fisk U*	50 00
Howard Theo. Fund, *for Howard U*	62 50
Le Moyne Fund, *for Memphis, Tenn*	100 00
Total for November	$15,416 14
Total from Oct. 1 to Nov. 30	24,730 63

FOR THE AMERICAN MISSIONARY.

Subscriptions for November	$75 53
Previously acknowledged	27 15
Total	$102 68

H. W. HUBBARD, Treas.,
56 Reade Street, N. Y.

WANTS.

1. A steady INCREASE of regular income to keep pace with the growing work. This increase can only be reached by *regular* and *larger* contributions from the churches, the feeble as well as the strong.

2. ADDITIONAL BUILDINGS for our higher educational institutions, to accommodate the increasing number of students; MEETING HOUSES for the new churches we are organizing; MORE MINISTERS, cultured and pious, for these churches.

3. HELP FOR YOUNG MEN, to be educated as ministers and teachers here and missionaries to Africa—a pressing want.

4. FUNDS FOR INDUSTRIAL DEPARTMENTS—to purchase farm implements, plows, harrows and cultivators; to erect shops and furnish tools and materials for instruction and use in the mechanic arts, for carpenters, blacksmiths, tin-men, harness and shoemakers; and to supply the girls' industrial rooms with sewing and knitting materials.

STATISTICS.

Workers.

Superintendents, 3.

Missionaries and Teachers—At the South, 423; among the Indians, 45; among the Chinese, 27; total, 495.

Churches.

Churches at the South, 95; among the Indians, 4; total, 99. Church members at the South, 6,420; among the Indians, 274; total, 6,694. Total number Sunday-school scholars, 15,555.

Schools.

Schools at the South, 65; among the Indians, 9; among the Chinese, 15; total, 89.

Pupils at the South, 9,758; among the Indians, 458; among the Chinese, 1,864; total, 12,080.